THE TESTAMENT OF THE Twelve Patriarchs, The Sons of JACOB,

Translated out of *Greek* into *Latin* by *Rob. Gr.* sometime Bishop of *Lincoln*: And out of his *Copy* to *French* and *Dutch* by others, and now *English* to the *credit whereof*, an ancient Greek *Copy written in Par.* *It Sent to the University Library of Cambridge.*

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TESTAMEN

OF THE

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BRITISH MUSEUM

To the Christian Reader.

Lbeit these our happy dayes, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual souldiers seldome run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful in the expressing, and printing in our naturall language of this so worthy, so golden [illegible] being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a [illegible] glass for women, for children, servants and such like: a wise, plaine, and ready schoolmaster, for to apply to every particular estate his peculiar property,

Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee: If thou thinkest upon manly courage, he teacheth valiantness: if thou seek to govern aright, he willeth thee to fly tyranny: if thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed farther and ask a question: Art thou a Bishop, a Minister, a preacher of Christs birth, life, and death? behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: of thy state of life; what, and how it should be; *Nunquam sine Sale, sine Sole:* to be short, of thy blessedness, if thou art godly, wise, and learned: of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 Godly Fathers in time and order: learn of him, and live, to pray to God in Christ his name for your Children, have regard to their instruction: the want of the former, your children shall miss: the neglect of the latter, you your

selves

selves shall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for foolish pitty giveth them the bridle, is before God accounted a guilty partaker of their sinful race. View this book therefore, hearken how to teach your selves and your Children. You have already handled a sick mans Salve, enjoy now at length a Sick mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see and say, that old Father *Ruken*, with his good brethren readily and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the ears of thy heart and body to so wise and sweet a charmer. O the number, O the ugliesome portraiture of those deadly furies, that he hath so orderly numbred, and cunningly coloured!

Lechery, *Pride*,
Envy, *Vain-glory*,
Gluttony, *Unrighteousness*,
Bravery, *Wilful ignorance*.

All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dryed up, cease from drunkennes; if not see it, have not a narrow and greedy eye upon a beautiful face: if not drink, yet stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overpassing my self* (saith *Ruben* to his Children) *defiled my Fathers bed. Therefore look not upon the beauty of women, muse not upon their doings, but keep your selves occupied either in learning, or some work; charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in these things, is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive, with *Simeon* the second brother to avoid strife; which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph's* cheerful countenance, a perfect plat-

form of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set a part. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice, standeth slippery. *Juda* checked *Ruben* his eldest brother with his fornication: mark, who sinned immediately but envious and rayling *Juda*? Did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins, and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of Children, saith father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith S. *Paul*. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another mans sin, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never ate his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

might expresse the same in life and conversation. Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed prosper; once dissevered, come to nought. For the waters (saith *Zabulon*) wash away the sand, when the stones and timber are dissolved: whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare charity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek? Two ways there be (saith *Aser*) Vice the one, the other, Virtue. *Nepthalims* race Embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh GOD; whose double faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from forpleasion. Have therefore a simple heart, with righ-

righteous *Joseph*, the blessed of the Lord, Gen.
that right figure of Jesus Christ: for hatred he shewed love: being cursed he blessed: being shot through he did not so much as bend his bow: albeit his brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: being their Lord, using them as his betters: being their brother, accepting them as his Children: their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when he was miserably afflicted, did he rage and swel? when he was made a bond-slave of a free-mans son, did he cry out on heaven? being utterly forsaken, did he impatiently accuse Gods justice? no, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did shew his countenance; of a caitife, in respect, making him

free;

free; of a freeman, wealthy; of a wealthy subject, an honourable personage Lord President of *Pharoh's* land: whom the Egyptians being alive loved: being dead loved: being rotten loved: whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptian strumpet could make slide: and therefore being dead, neither world, devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou maiest be ready both in body and soul. Let us, saith *Ecclesiast. commend* (and so say I, let us behold) *the noble famous men, and the generation of our fore-elders. For many glorious Acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consideration whereof, and especially for that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly children. For to shadow a face only without a body, hath his deserved commendation: but who so painteth a leg without a body, or a body without a head, it shall not

be

be amiss, as I suppose, as well to term him a foolish painter, as to judge the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the death and testament of *Jacob*, that blessed and right happy Father, added to this ancient monument of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course to godliness: So may we account of *Jacobs* blessing: So may we throughly challenge to be his children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits. *Amen.*

Richard Day.

he Testament of *Jacob*, made at his death to
s twelve sons, the Patriarchs, concerning what
hould betide them in the last daies: gathered out
of *Genesis* 48, 49. and added unto
this book.

me hearken my Sons, two things I give,
my blessing, and my ba
he first is them that godly
the last, to wicked man.

The

The Testament of JACOB.

IAcob the sonne of Isaac, borne of Rebecca in the yeare of the world 2108. his Father being threescore yeares of age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder brother, elder by nature, not by grace. For the elder shall serve the younger, saith the Lord. Why? not for that Jacob had deserved, but GOD had so appointed wherefore when he thus by the determinate will of God, and heavenly disposition, which ordereth all things whatsoever had got his brothers birth-right, and his Fathers blessing, his parents considering that the [illegible] dayes of carnall copulation did approach, and warily fearing his brother Esau, for that he conceived murder in his heart, and instituted a birth for his divelish purpose, kept him from

laba to Mesopotamia, to Laban his mothers brother, there honestly to take a wife, and quietly to live. For matrimony, without consent of Parents, and due consideration of either party contracted, as it breedeth their disquietness, so it procureth Gods displeasure. Jacob therefore, after long travel, being placed with his Uncle Laban, and serving him fourteen years in labour and pain (albeit he was the Child of promise, the blessed of the Lord, born of a Free woman, and that which is more, his Uncles bone and flesh, and Lord of Canaan: not arguing with himself as the worldly Children of this earth, saying, Shall I which am a free and wealthy mans son be made a Servant? Shall I be a drudge in my kinsmans house, being sent to marry, and not to serve? had given him by Laban to wife for his good service (by which GOD blessed that little that Laban had before) two daughters Lea first, then Rachel, with their handmaids, Bilha, and Zilpha: of whom, according to the promise made to him in Bethel, that his seed should be multiplied, he begat twelve sons, twelve godly Fathers of the earth.

Ruben

Ruben.	Dan.	Iſachar.
Simeon	Neptalim.	Zabulon.
Levi.	Gad.	Joſeph.
Juda.	Aſer.	Benjamin.

Thus he being bleſſed of the Lord as well in Children as in ſubſtance, returned again to his native Countrey, he and his Children, there to live, and there to die. But behold the divine providence of God! after three and thirty years expired, he was removed from Canaan to Goſen in Egypt, by means of his ſon Joſeph, chief Steward of Pharaohs land, whom his brethren heretofore had ſold. Where, when he had lived 17 years, and ſeen his family encreaſe exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with great famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome pilgrimage drawing to an end, called his Son Joſeph unto him, and ſaid, If I have found grace in thy ſight, put thy hand under my thigh (for in this order they took their oath in Jacobs time) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: Where

ting his sure faith in the promise of Go-
made to his Fathers, willed him to look
for Canaan his hoped inheritance and not
to trust in Pharaohs land. To which his
request, when Joseph his loving son obe-
diently did condescend, Jacob taking a
little more strength unto him, and sitting
up, desirous also to shew forth the great
goodness of the Lord in preserving him
and his, said: God Almighty appeared
unto me at *Luz.* in the land of *Canaan*,
and blessed me: saying, Behold, I will
make thee fruitful, and cause thee to mul-
tiply, and will make a great number of peo-
ple of thee, and will give this Land unto
thy seed for an everlasting possession. Thy
sons *Manasses* and *Ephraim*, I take as mine
own, their own brethren shall be called af-
ter their name, as I came from *Mesopota-
mia*, *Rachel* dyed in the Land of *Canaan*
and was buried by the way to *Ephrata*, the
same is *Bethlehem*.

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ought t
tell the
Childre
Gods bl
sings.

They is
shall be
under
their
tribes.

Then Jacob, albeit somewhat dim,
for age, beholding Josephs two sons, said:
What are these? To whom Joseph an-
swered: They are my sons which God
hath given me. O bring them to me said
Jacob, and let me bless them: I had not
thought to have seen thy face *Joseph*, yet
so God hath shewed me thy seed.

God in whose sight my fathers *Abraham* and *Isaac* did walk: GOD which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the Earth.

When as Joseph lifted his Fathers hand from Ephraim, to Manasses the eldest, Jacob said: Let it be, I know well my son, he shall also be a great people, but his younger brother shall be greater: in thee let Israel bless and say, God make thee as *Ephraim* and *Manasses*. After this he fainting said: Behold Joseph, I die; God shall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow, of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last daies: Gather ye together, and hear ye sons of *Jacob*, hearken unto *Israel* your Father.

Ruben my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Simeon and *Levi*, Brethren in evill, who

in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Juda, thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lyons whelp shalt thou come up from the spoil: thou shalt couch as a Lyon, and as a Lyoness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Shiloh* come: all Nations shal seek after him. 3. Thou shalt bind thy Ass Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the bloud of grapes: thy eies shall be red with Wine; and thy teeth white with Milk.

Zabulon, thou shalt dwel by the sea side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

Isachar; thou shalt be a strong Ass, couching down between two burdens: And thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, thou shalt judg the people, as one of the tribes of Israel. *Dan* thou shalt be a ser-

Levi [illegible] no tri[illegible] and S[illegible] on wa[illegible] und, [illegible] da Ju[illegible] B[illegible] of Jud[illegible] worth[illegible] captai[illegible]

A nob[illegible] P inc[illegible] Christ[illegible]

A fert[illegible] Land.

Judg [illegible] 14.15.

so pent by the way, an Adder by the path biting the horse heel, so that his Rider shal fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise cried out with heart and mind: O Lord, I have waited for thy salvation.

Gad, an host of men shall overcome thee, but thou shalt overcome at the last,

And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King.

Nepthalim, is a Hind sent for a present, giving goodly words.

Joseph is a flourishing Bough by a Well-side, the small boughs shall run upon the wall. The Archers shot against him, and hated him, but his Bow was made strong, and his Arms strengthned by the hands of the Almighty God of *Jacob*. Out of him shall come an Herdman, a stone in *Israel*. All these things shall come from my fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the breast and womb. The blessings of (me) thy father, that I give thee, are stronger than the blessings that I had of mine Elders. Until the end of the hills of

the World they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shal be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury in, where as were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*, and there I buried *Lea*. The Field, and the Cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he pluckt up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face, and kissing him with tears, caused him to be embalmed by Physicians, to the space of forty daies, and mourned for him threescore and ten daies. And he departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

The Teſtament of *Ruben*, made to his *Children at his death, concerning the* things that he had in his mind, by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed,
do note the ſtrength, the luſt,
Of Ruben, *and unconſtant head*
who therefore was accurſt.

RUBEN.

THis is the copy of Rubens testament, concerning all the things which he gave in charge to his children before he died, in the 125 year of his life. Two years after the decease of Joseph, his children and childrens children came to visit him in his sickness and he said unto them.

My children, I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad, and Aser, he said unto them; Lift me up, my brethren, that I may tell you and my Children the things, that I have hidden in my heart, for I am hereforth drawing to my long home. Then standing up, he kissed them, and weeping said: Harken my brethren and you my children, give ear to the words of your Father Ruben: mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulness and fornication, wherein I overshot my self, and defiled the bed of my Father, Jacob. For I assure you that the Lord did therefore strike me with a sore plague in my

ayer and repen-
e stayeth Gods
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The blessing and
yerof a father
god for his chil-
n of what bene-

repentance the
rt is to be consi-
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ion.

thanks the space of 7 months, and I had perished if my Father b Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evill in the sight of the Lord, and seven months was I sick to the death, and with a free heart did I seven years penance before the Lord. I drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sin, for it was great, and there shall none such be done in Israel. And now my sons hear me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man, which are the wellsprings of youthful works: and seven spirits are given man in his creation whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third, the spirit of hearing wherewith cometh learning. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in and sending out breathing of it out again. The fifth is the spirit of speech, wherewith

know-

knowledge is made. The sixth is the spirit of tasting, wherof cometh the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation wherewith entereth in the lust of pleasure.

For this cause it is the last of creation, & the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits, are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of Pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain gloriousness, in boasting a man's self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness

which

6. T. Ri

7. Seed, of what property

8 Sleep of what property. Eight spirits of errors, & of what property.

1. Lechery.

2. Gluttony.

3. Envy.

4. Bravery, & pride of what property.

6. Vain glory, of what [illegible]

7. Unrighteousness.

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in errour and imagination, and so the souls of young folks perish; because their minds are darkned and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that shall preserve you; Harken to your Father Ruben, and let not your eys 1. run a gazing after women, neither be ye 2. alone with a Woman that is married; neither do ye seek about. 3. what Women are doing; For if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness But my mind ran so upon the naked woman, till it suffered me not to sleep, till I had committed abomination For while my Father Jacob was a way at his Father Isaacs. and I in Gader hard be Euphrata, a house of Bethlehem Bilha fel 4 drunken, and as she lay asleep uncovered in her chamber, I went in so, and seeing her nakedness, wrought wickedness with her, and leaving her asleep went my

Wilful ignorance.

Discommodities of ignorance

Singleness to fornication.

A greedy eye.

Close company with women.

Busie questions.

Drunkenness.

way

way. By and by an Angel of God bewrai- Nothing so secretly done, but it shall be open.
ed my wickedness to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single heart in the fear of the Lord God, busying your selves about some work, and keeping your selves occupied either in learning or about your flocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my Father comfeeted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my children likewise, keep ye that I shall tell you and you shall not sin; For Fornication is the destruction of the Soul, separating it from God, and making it to draw unto Idols because it leadeth the mind and understanding into errour, and bringeth men to their grave before their time. For Whoredome hath undone many men: and though a man be ancient or noble, yet

A godly caveat.

Labour preservatives from fornication.

A guilty conscience is a great burthen.

The fruit of fornication.
1. Destruction of the soul.
2. Idolatry.

doth

him, and make him a laughing stock bef
before Belial, and the sons of men. Bu
Joseph, because he kept himself from al
Women, and cleansed his thoughts fro
all fornication, found favour both befo
the Lord and men. The Egyptian Woma
did much to him, by using the help of wit
ches, and by offering him slauber sauces
but the purpose of his mind admitted n
noisome desire. For this cause the God o
our Fathers delibered him from all death
both seen and unseen. For if fornicatio
overrule not your mind, neither shall Beli
al prevail against you. Women are hurt
ful things, my sons, because that whe
they want power and strength against a
man, they work guilfully to draw him t
them by trains: and whom they cannot o
vermatch in strength, him they overcome
by deceit. For the Angel of the Lord which
taught me, told me of them that they be o
vermastered by the spirit of fornication
more than men be, and that they be ever
practising in their hearts against men, firs
making their minds to erre by decking o
themselves: then shedding their poison in
to them by sight, and finally catching them
prisoners by their doings: for a woman i
not able to enforce a man. Therefore my
sou

ons flie fornication, charge your wives and daughters that they trim not their heads & will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the floud: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not alwaies work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, & all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of the mischief. Gen. 6.

Watchers in fectious company corrupt the mind.

Envy accompanieth fornication, shame followeth Gen 4 5.

be able to compass it: for God will aveng
them, and you shall die a dangerous death
for unto Levi and Juda hath the Lord gi
ben the sovereignty, and unto me; and Da
and Joseph hath he granted to be Princes
with them. Will therefore I charge you, hea
Levi: for he shall know the law of the Lor
and deal forth judgment, and offer sacrifi
ces, for all Israel, till the full time of Chri
the chief Priest, because the Lord hath spo
ken it. I charge you by the God of heaven
that every of you do deal faithfully wit
his neighbour, and stick unto Levi in hum
bleness of heart, that ye may receive ble
sing at his mouth: for he shall bless Isra
and Juda, God hath chosen Juda to be th
King of all people, wherefore worship ye
his seed, for he shall die for you in battail
both visible and invisible, and shall reig
over you world without end.

Ruben having given his Children th
foresaid charge, and blessed them, dyed
Then they put him in a Coffin, and ca
rying him out of Egypt, buryed him
Hebron, in the double Cave where h
Fathers slept.

The Teſtament of SIMEON, made to his Children at his death, concerning Envy.

The heart in woman's mouth, the face
the ſword, the wolfe, the cup:
All theſe paint out the envious race,
That runs to their miſhap.

The Testament of SIMEON

THe copy of Simeons words whic
he spake unto his sons at hi
death in the hundreth an
twentieth year of his life in th
which Joseph died. For they came t
visit him upon his death-bed, and h
sitting up, kissed them, saying.

Hearken my children, hear me you
Father Simeon, whatsoever I have in m
heart, I am my Father Jacobs second son
and my Mother Lea named me Simeon
because the Lord heard her Prayer. I be
came very mighty. I went through wit
my doings, and was not afraid of an
thing. For my heart was stout, my min
unmoveable, and my stomack undiscou
rageable: for hardiness is given of th
highest into mens souls and bodies. I
those daies I envied Joseph, because m
father loved him: I hardened my heart
gainst him to kill him, because the prin
of errour sending forth the spirit of env
so blinded my mind, that I could not tak
heed to spare my Father Jacob. But h
God, o the God of his fathers sending h
angel, did rid him out of my hands. F
while I went into Sichem to carry fa
for our flocks, and Ruben into Dotain

Gen. 29.

Hardness of whom is Gen. 17.

Man purposeth, God disposeth.

wh

where all our necessaries were laid up in store: our brother Iuda sold him unto the Ismaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveyed him safe again to our Father. But I was angry with Iuda, for letting him go alive, and bare him grudge five months after: howbeit God letted me, and restrained the working of my hands; for my right hand was half withered up for vij. daies together. Then did I perceive (my sons) that that befel me for Iosephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy, and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Iacob, for my Brother Iosephs sake whom I envied.

Now therefore my children keep your selves from the spirits of errour and envy. For envy overruleth the a mind of the very Man, suffering b him not to rest or think in rest, or to do any good thing, and is alwaies egging him to c slay the party whom he envieth, and d pining about his prosperity. Two years together I

C punished

punished my soul with fasting in the fear of the Lord. For I knew that the way to deliver me from envy, was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit flieth from him, so as his mind becommeth meek, and of spiteful he becommeth pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my father saw me sad, he asked me the cause of it. To whom I lied, saying: I have a pain in my stomach, for I was sorriest of all my brothers, for that I had been the cause of Iosephs selling into Egypt. And when I came into Egypt, and was put in ward by him as a spy, then perceived I, that I was justly punished, and I was not sorry for it. But Ioseph being a good man, and having Gods spirit in him, and being full of pitty and mercy, minded not to do me any harm, but loved me as well as the resdue of my brethren. Therefore my Children keep your selves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may give you grace, glory, and blessedness, upon your heads as you see in him. Of all the

baier

aies of his life, he did never cast us in the
eeth with it, but loved us as his own
oul, and more than his own Children,
onouring us, and giving us riches, cat-
el and corn abundantly. You therefore
ny Children, love ye one another with
good heart, and put from you the spirit
f Envy; for it maketh a Mans soul
o grow savage, marreth his body, bree-
eth wrath and war in his thoughts, see-
eth his bloud on fire, driveth him out of
is wits, and suffereth no reason to bear
ny sway or rule. Moreover, it taketh a-
way his sleep, disquieteth his mind, and
maketh his body to tremble. For even in
leep some spice of imagined malice gnaw-
eth him, cumbring his soul with Spi-
rits of mischief, making his body ghast-
ly; and his mind affrighted with trouble,
and appearing unto men, as it were with
a pernicious Spirit, and powring out of
poyson. Therefore was Ioseph fair of
face, beautiful and comely to behold, be-
cause no wicked thing dwelt in him, for
he had a countenance clear from cumbe-
rance of mind. And now my children let
your hearts be meek before the Lord, and
walk right before man; so shall ye find

A sure t
ken of
good.
Properti
of Envy
1 Corru
tion of
life.
2 Disten
perature
of body.
3 Small
sleep.
Gen. 39

A token
a quiet
mind.

fabour both with God and man: and be-
ware that ye fall not in whoredome. For
whoredom is the mother of all naughtines
separating a man from God, and sending
him to Belial. For I have seen in Enochs
writtings, that you and your Children shall
be corrupted with whoredome, and do Le-
vi wrong by the sword. But they shall not
prevail against Levi, because he shall
fight the Lords battels, and take all your
rents, and very few shall be divided in
Levi and Iuda, for he shall be your Cap-
tain, as my Father Jacob prophesied in
his blessings. Behold I tell you all these
things aforesaid, that I may be clear
from the sin of your souls. Now if you
put from you all enviousnes, and all stif-
neckednes, all my bones shall flourish as
a rose in Israel, and my flesh as a Lilly in
Jacob, and my fabour shall be as the sent of
Libanus, and my holy ones shall be multi-
plied as the Cedars for ever, and their
boughs shall spread out in length for ever.
more. Then shall the seed of Canaan perish
together with all the remnant of Amelek.
All the Cappadocians shall perish, and all
the Scythians shall likewise be destroyed.
Then shall the land of Cham fail, and all

the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man; to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall raign over hurtful fiends: then shall I arise again in joy, and bless the highest in his wonderful works: for God taking a body upon him, and eating with men, shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of priests, and of Juda the King of Kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children, to keep these things throughout all their generations. Joh. 1

And Simeon making an end of these his sayings and commandements, to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a cof-

The fi
of obed
ence.
Gen. 4

A note
Parents

sin of wood that rotteth not, that t
might carry his bones again into Hebr
and they conveyed him privily in the w
of the Egyptians. For the Egyptians ke
the bones of Ioseph, in the Kings tre
sure, For their Inchanters told them th
whensoever Ioseph's bones were carri
away, there should be such a plague
misse and darkness among the Egyptian
as one brother should not know anothe
no not even by torchlight: and Simeon
children bewailed their Father accordin
to the Law of mourning, and continu
in Egypt till the day of their departi
thence under the hand of Moses.

Th

The Testament of Levi, made to his Children at his death, concerning Priesthood.

Flie sin, be just, rage not, give light,
Ye Preachers of Gods Word:
For what else sheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The Testament of LEVI.

The Copy of Levies words, namely which he spake to his children concerning all the things which they should doe; and which should happen unto them, untill the day of judgment. He was in health when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

I Levi was bred and born in Chartan, and afterward came with my Father into Sichem. I was at that time but young about 20 years old, when I helped my brother Simeon to revenge our sister Dina against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own waies, and how unrighteousness had builded her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them. Then there fell a sleep upon me and I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And beheld the heavens opened, and the An-

ge-

...vi his ...th and ...antrey. ...n. 34.

el of God said unto me, Levi, come hi- Christ.
per; and I went from the first heaven to
he second, and there saw the water hen-
ing between the one and the other. And
I saw the third heaven much brighter
han them both: for the height thereof is as
infinite. And I said to the angel, what Christ.
meaneth this? And the Angel answered
me, Marvel not at these things, for thou
shalt see four heavens yet brighter, and
without comparison when thou comest
up to them. For thou shalt stand by the
Lord and be his minister, and utter his se-
crets unto men and preach of the deliverer
of Israel which is to come: by thee and by
me the Lord will appear to men to save
all mankind in them. Thy life shall de-
pend upon the Lord, by him shalt thou have
thy fields, vineyards, fruits, gold, and sil-
ver. Therefore harken as touching the fi-
ven heavens. The lowest is most favoring,
because it is nearest to all the unrighteous-
nesses of men. The second hath fire, frost,
and yce, prepared by the Lords appoint-
ment, against the day of Gods righteous
judgment. In it are all the spirits of ven-
geance for the punishing of the wicked. In
the third are the powers of hosts ordained

against

against the day of judgment, to take ve-
geance upon the spirits of error and
4 lial. In the fourth above these, are
saints: for in the higher places dwell
great glory in the holy of all holies a
5 all holiness. In the next unto this are
angels that do serve in Gods presen
and seek his favour in all the ignorance
of the righteous. They offer to the L
the sweet savour of a reasonable service,
6 sacrifice without blood. In the other
is under this, are the Angels that bri
answers from the Angels in Gods p
7 sence: In that which is above it, are
thrones and potestates, wherein is co
tinual offering up of hymns unto G
Therefore whensoever the Lord looke
upon us, all of us are moved; yea, a
even heaven, earth, and the bottomle
deep are moved at the sight of his grea
ness, but the children of men being wittl
shall sin and provoke the highest un
wrath: Now therefore understand that
Lord will execute judgment upon the chi
dren of men: Because that men will s
continue in unbelief and unrighteousnes
even when the same shall clear asunder
the sun be darkned, the waters dep

…, the fire quake, and all creatures be troubled at the fainting of the invisible spirit, and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister to his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day sun among the children of Jacob, and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his son for ever. Nevertheless, thy sons shall lay their hands upon him to crucify him, and for this cause is wisedome and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi I take given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me

down

bown to the earth, and gabe me a shield and a sword, saying: Execute vengeance in Sechem for Dina, and I will be with thee, for God hath sent me. And at that time I slew the sons of Hemor, as it is written in the tables of Heaben. And I said unto him, Lord I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am an Angel which executh Israel, that he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked as it were out of sleep, I blessed the most high, and the Angel that executh the off-spring of Israel, and all righteous men. And when I came to my Father, I found an Aspe of brass, whereupon the hill took the name of Aspis which is hard by Gebar on the right side of Abila. And I laid up these sayings in heart, and I counselled my Father and my Brother Ruben to perswade the sons of Hemor to be circumcised, because I was exceedingly grieved for the abomination which they had brought in Israel. For first of all I killed Sichem, and then Simeon killed Hemor, and after this came our brethren, who smote the City with the edge of the sword

word. When my father heard of it he was angry, because they had received circumcision, and were killed afterward, and therefore he dealt otherwise with us in blessing. For we sinned in doing it against his will, and he fell sick the same day. But I knew then the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina: but GOD letted them. And they persecuted our Father Abraham (as then a Stranger) and carried away his Cattel, and furthermore did beat Jeblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my father: Sir be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee & unto thy holy one after thee. For from henceforth Sichem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile

Gen. 34.

Gen 49.

The manner, not the doing rebuked.

The sin of the Sichemites.

Raped Dina.

Persecuted strangers Gen. 12.

Ravished their wives.

n. 35. file her. Then came we into Bethel, and there when I had sacrificed threescore and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me, Up, put on the Stole of Priesthood, the crown of righteousness, the Reasonal of understanding, the Robe of truth, the Brest-plate of faith, the Mitre of holiness, and the Ephod of Prophecie. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense, to the intent I should execute the office of a Priest unto the Lord.

e Mistry described.

od. 28. vit. 8.

And

nd he said unto me, Levi, unto three prin-
pal things is thy seed appointed of God;
amely, to be a sign of the glorious Lord
hat is to come, & he that believeth shall be
he first. The great lot shall not fall upon
im, the second shall be in Priesthood, and
he third shall have a new name, because a
ing shall rise up in Juda, and renew my
Priesthood, according unto the figure of the
Gentiles, among all nations. But the
oming of him is unutterable, as who
hall be the Prophet of the highest, born of
ur Father Abraham. All the pleasant
hings of Israel shall be given unto thee &
o thy seed, and you shall eat all that is fair
o see to, and thy seed shall distribute the
Lords Table, and of them shall be high
Priests, Judges, and Scribes; for in their
mouth shall the holy things be kept. When
I awoke, I perceived that this vision was
like the other, and I laid it up in mine
heart, and shewed it not unto any man
living upon the earth. The first two days,
I and Juda went to our grand-father Isaac,
and he blessed me according to all the say-
ings of the visions that I had seen, but he
would not goe with us unto Bethel. But
when we came to Bethel, my Father Jacob
saw

The three blessings of the family of Levi.

Christ prophesied.

A distributing to Judas the sole receiving of the Sacrament.

saw in a vision concerning me, that I
should be their priest before the Lord. And
he arose in the morning, and tithed all
things to the Lord by me. Then came we
to Hebron to dwell there, and by and by
Isaac called me to expound the Law of the
Lord, according as Gods angel had shewed
it to me, and he taught me the law of
Priesthood, Sacrifices, Burnt offerings,
Firstlings, Free-will offerings, and offe-
rings for health. Every day he taught me
understanding, and called upon me conti-
nually before the Lord saying. My son, give
no ear to the spirit of fornication, for he
will follow thee and defile the holy things
by the flesh: Therefore take thee a wife in
thy youth, such an one that hath not any
blemish nor uncleanness, nor is of the kin-
dred of the Allophytes or of the Gentiles.
And before thou enter into the bodies, wash
and likewise ere thou sacrificest, & also when
thou hast done, offer unto the Lord the fruits
of the sweet trees that are ever green, as
my father Abraham taught me to do: and
the fruit of all clean beasts, and of clean
fowls offer thou in sacrifice. Likewise of-
fer up the first born of all things, and the
first fruits of thy wine, and sprinkle thy

(E) Sacrifice

sacrifices with salt. Now therefore my sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin, which you shall commit in the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall seduce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was threescore and eight years old, I took a wife, whose name was Melcha, and she conceived and bare me a son, and called his name Gershon, because we were but strangers in our land; For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Aab, who was born the 5th. year.

I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And in the threescore and fourth year of my life was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni, and Schimi. The sons of Caath were Amram, Yshar, Hebron and Uziel: and the sons of Merari were Mahali and Mushi. In the fourscore & fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight year old when I entred into the Land of Canaan, and eighteen year old when I entred into the office of priesthood. At eight and twenty years I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my children's children in the third generation. Joseph died in the hundreth and tenth year.

And

And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the law of God, without ceasing all their life long. For whosoever knoweth Gods law shall be honoured; and go whereseever he will, he shall be no stranger: also he shall have more friends than his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sonns, deal rightfully upon earth, that you may find Heaven, and stay good things in your minds, that you may find them in your life. For if ye sow evil things, ye shall find and reap all manner of combrance and trouble. Get ye wisedome in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisedome, save only the blindness of ungodliness and sin. For his wisedome shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his

fees. If he teach and doe such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall doe wickedly, laying your hands most spitefully upon the Lord: and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is cleer from the wickednes of the high Priests, which shall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the lights of the Heathen, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickednes, and bring curstednes upon your country folk, for whose sakes the light of the World is put into you, to inlighten all men withal? This light of the World shall you most wilfully steal, and teach commandements contrary to the righteousnes of God. Ye shall purloin the Lords offering, and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots, teaching Commandements of covetousnes. Ye shall defile married women, and inforce

maidens

maidens in Jerusalem, you shall match your selves with whores and harlots, you shall take the daughters of the heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom and Gomorrha, and ye shall be swolln with wickedness in the priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only haunting and boasting your selves against men, but also being puffed and swolln up with pride against the Commandements of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, & be loathed and abhorred among them, & receive endless shame and confusion, through Gods righteous judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the priesthood, stain the sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute

righ-

righteous folk, hate the godly, abhor the sayings of soothfast men; and call him heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think; not knowing that he shall rise again, and so shall ye receive his innocent blood willfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall vex you, till he visit you again, and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore & ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father; and his priesthood shall be full of the fear of the Lord, & in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubilee, the anointed shall be conceived in the holiness of the beloved seed, and his priesthood shall be honourable, and he shall be honourable, and he shall be glorified as

amongst

amongst all men. The third priest shall be taken up in sorrow, and the fourth shall be in grief because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the first and the seventh. And in the seventh shall be such abomination both before God and man, as I am not able to express. Howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return into their desolate country, and renew the Lords house. In the seventh week shall come loathsome priests, covetous, warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened, and he shall execute true judgment upon earth many daies, and his starre shall arise in heaven. As a King shall he shed forth the light of knowledg in the open sunshine of the day, and he shall be magnified over all the world, and he

ceived and shine as the sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his daies the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be powred out upon the earth as the waters of the Seas, and the angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest shall be spread out upon him, and the spirit of understanding & sanctification shall rest upon him, whereof he shall give abundantly and mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him. and he shall open the gates of paradise, and ray the threatning sword against Adam; and feed the Lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial,

and

and give his own children power to tread down hurtful spirits, and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore choose unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: We will walk before the Lord according to his law. And our Father said; the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered. We will be witnesses, Levi rested with this charge given unto his children.

Christ [illegible] propitiation. Christ [illegible] veth pow[illegible] er to hi[illegible] to tread down spirits.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Teſtament of Juda made to his Children at his death, concerning valiantneſs, covetouſneſs and fornication.

Lo here the bleſſed Princely ſtate
Of Juda ſuffering not his mate;
The Scepter, Lyon, Purſe and Crown,
Betoken glory and renown.

JUDA.

THE Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

Juda his exhortation.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans state, my Father Jacob prated over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, a meet good meat of her for my Father. Also I outran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Hare, and tamed her. I plucked a Kidde out of the mouth of a Wolf, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had

The duty of children.

Valiantness of Judah by the gift of God.

The manhood of Juda.

been

been a Dog. I encountred with a wi
Boar, and overrunning him tare him
5. pieces. In Hebron a bastard Lyon lea
upon a Dog, and I catching him by t
tail, flung him away by and by, and
6. beast asunder. In the borders of Gare
wild Bull was feeding in the fields, a
I took him by the horns, and swinge
7. him about, and finally killed him. Ther
came two Kings of the Chanaanites, arme
upon our flock, and much people wit
them, and I alone running unto th
flock, stept to King Sur, and striking u
his legs, overthrew him, and so slew hi
8. Alle I killed another King named Tha
phes, sitting on his horse, and so scattere
9. all their people. I overtook King Acho
a Giant on horse-back, shooting for
ward and backward, and throwing a ston
of threescore pound weight upon his hors
I overthrew him and killed him: and figh
ting two hours with Achor, at length
I clave his shield, and maimed his feet, and
finally slew him. As I was pulling of
his breast plate, behold eight of his friends
assailed me, whereupon I filled my hand
with stones, & slinging them at them wit
a sling, slew four of them, and put the o
the

ber four to fight. Also our Father Jacob slue the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason thereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me when I was in battail with my brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second battel was a greater battel to us, then that which we had at Sichem; insomuch that in fighting valiantly with my Brethren. I chased a thousand men, and slue of them two hundred persons and four of their Kings, and following after them, skaled the walls of their City, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong walled & unapproachable city, called Areca, which threatned to kill us. Therefore Js Gad went to the east side of the city, and Ruben and Levi unto the west and South side. They that stood upon the walls supposing there had been no men but Gad and I, did set fire upon us

The valiantness of Jacob.

while

while in the mean time my brother th
lay in stale, brake out upon the other t
sides, and shaling the walls with ladde
entred the city ere our enemies wist it, a
so we won it by the sword, and set fi
upon the Tower, and burnt it up wit
such as were fled into it. As we returne
the men of Thaffie lay in wait for o
prey, and took it with our children. B
we followed them to Thaffie and slew the
and burned their City, spoiling all th
was in it. And while I was at the wate
of Gureba, we fell upon the men of Jobe
that came against us in battail, and sle
and spoiled both them, and also their co
plices, that came to their aid from S
lon, so as we gave them no respite to r
turn again upon us. The fift day aft
there came men from Machir to fetch
way our prisoners, whom we met in ba
tel notwithstanding that they were
mighty boast, and slew them before th
could get up to the place that they ca
from. And when we came to their C
their women tumbled down stones up
us from the top of the hill whereon th
city stood: but I and Simeon ran ring to t
backside of the town, got unto the high
place

places, and destroyed the whole city. The
next day it was told us that the cities of
two Kings came against us with a huge
Hoast. I therefore and Dan fainting our
selves to be Amorrhean and Fellows 13
with them, went into their City and ta-
king the entrances in the dead time of
the night, did set the gates wide open to
our brethren that came after us: by
means whereof we destroyed them and all
that they had, and when we had sacked the
city, we did cast down the three walls
thereof. Then went we to Thamna, which 14
was the refuge of all the Kings for their
wars. Where being angry for a hurt
that I took, I charged upon those that
stood above me: but they threw down
stones out of slings upon me, and shot ar-
rows at me, and had killed me, but that my
brother Dan rescued me. Therefore we
came running upon them in a rage, and
put them all to flight: and they passing by
another way, went and sued humbly un-
to my Father, who made a Covenant
with them, so as we did them not any
more harme, but received them into
league with us, & delivered them all their
prisoners. Then builded I Chamma, & my
father

father builded Rambahel. Twenty years old was I when this war was made, and the Chanaanites were afraid of me, and my Wzethzen. I had much cattel, and my chief heardsman was Yran of Odellam, in whose company I saw Bersa King of Odellam, who made us a feast, and with much intreatance gabe me his deughter Bethsue to wife, which brought me forth Er, Anan, and Sylon; of which three, God slue two Childless. For Sylon lived, of whom some of you be the Childzen. My Father and we made eighteen years peace, with his brother Esau and his childzen. When the eighteen years were past after our coming out of Mesopotamia, in the fortieth year of my life Esau our Fathers brother came upon us with a great strong host, and was slain by the Bolw of Jacob, and conbeyed away dead unto Mount Seir. We also followed upon the Childzen of Esau, but his city was bery strong with high walls, and gates of pron and brass, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. And when they shewed not themselves abroad in twenty daies together, I put my

m

met upon my head, and in the sight of them all struck a ladder, and scaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Reuben and Gad went and slew three score others. Then they offered peace, and we by our Fathers advice, received them into tribute. And they gave us two hundred quarters of corn, five hundred baths of oil, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my son Er married Thamar, of Mesopotamia of the daughter of Aram. But Er was a very wicked Lad, and doubted much of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtilties, and so died in his naughtiness, for she was loth that he should have had any children by her.

When Onan was marriageable, I gave Thamar unto him, and he likewise of spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatned him, then he com-

panied with her, but yet by his mothers commandement he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spiked Thamar because she was not of the daughters of Chanaan as her self was. Now I knew, the offspring of Chanaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her powring out wine, I was deceived with drunkenness, and fell in love with her.

Upon a time while I was away, she married Sylon to a woman of Chanaan; which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking herself like a Bride, sat her down at the gate of the City. For it was the custom of the Amorites, that their brides do set themselves forth at the gates of their cities, by the space of 7 daies together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her

beauty

beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staffe, and my Girdle, and the Crown of my kingdome. Upon my companying with her, she conceived: afterward I not knowing my self to have been the doer thereof, would have put her to death for it. But she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abhomination in Israel, lest she might work wyles with me, I said I would fetch my pledges again of her: but when I enquired for her, the townsmen said there was no bride in the City, because she came from another place, and had sit there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years

Fornication is chargeable.

Happy those that can cease from [illegible]

old was I when we came hither, and three score and thirteen years have I lived here. And now my Sons hear me your Father in all things that I charge you with all, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandements of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I gloried in my battails, and upbraided my brother Ruben with Bilha my Fathers wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsue the Chananite, and in Thamar the wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite mass of gold in his daughters behalf, for he was a King, decking her with Gold and Pearls, willed her to pour out

wine

wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousnesse did so darken mine understanding, that I fell in love with her, and brake the commandement of God, and of my Fathers, & took her to wife. According to the intent of my heart, the Lord paied me home for it: for I had no joy of the children that I had by her. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eies into errour, inasmuch as wine is a servant to the spirit of lechery, to further the feeding of the mind with voluptuousnesse, and so these twayne bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve sin is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, for as I blushed not at the multitude in the city, but went aside unto her in the light of

all men, and committed a great sin in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break Gods Commandement, in taking a woman of Canaan to wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is, that he be ashamed to over-drink himself. For if he pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error which causeth the drunken man to talk filthily and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredome is bereft of his liberty and becometh a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staffe; that is to say, the stay of my tribe, and my girdle that is, my power: & my crown, that is, the glory of my kingdome. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time

over

over-master all men, as well Kings as captives, and bereave great men of their glory. For the poverty of a poor man is a greater fence to him than is the strength of a mighty man. Therefore my children keep measure in drinking; for there are in it four noysome spirits, that is to wit, of concupiscence, of heart burning, of lechery, and filthy gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink without regard of shame and fear of God, then turneth it to drunkenness, and dishonestly stealeth in. And if ye drink none at all, then shall ye not sin neither in slanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandements, neither shall ye perish before your time. For Wine discloseth the secrets of God and man unto Strangers, like as I bewrayed the secrets of God and of my Father Jacob to Bethsue the Chanaanite, which God hath forbidden to be disclosed. Also Wine is a cause of war and sedition. Moreover I charge you me sons that you love not money, nor look upon the beauty of women, for mony and womanly beauty made me to over-

shoot my self in Bethsue the Chananite. And I am sure that these two things shall corrupt mine off spring, and mar the wise men of my lineage, and hurt the kingdome of Juda, which God hath given me for obeying my Father, for I never repined at my Father Jacobs commandements, but did whatsoever he willed me. And Abraham the Father of my fathers blessed me to fight for Israel, and so did Isaac bless me likewise; and I know that the kingdome shall stand by me, but I have read in the Books of Enoch the righteous that ye shall work wickedness in the latter dates. Therefore my Children keep your selves from lechery and covetousness, and give ear unto your Father Juda: for those things withdraw men from Gods Law, and blind the understanding of their minds, and teach them a pride, neither suffer they any man to shew mercy b to his neighbour, they bereave his soul c of all good things, e hold it down in pains and sorrows, also they disappoint him of his rest and sleep d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended

at

the breed of godliness: for these two passions are contrary to the commandments of God. He that serveth them cannot obey God, because they dazel mens minds, and walk abroad as well anights as of daies. My Children coveteousness leadeth men to Idolatry. For through doting upon money, he calleth them Gods which are not, and compelleth the infected party to grow most vilely out of kind. For monies sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the prayers of my Father Jacob been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignozance. For the Prince of errour had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be immortal: Know ye therefore my sons, that two spirits do wait upon a man: that is to wit, the Spirit of truth, and the Spirit of errour, and in the middest between them is set the Spirit of understanding of the mind, whose property is

to

to incline which way it listeth: the thi
that belong both to truth and untru
are written in the breast of man, and
knoweth every whit of it, and none of
mens works can be hidden at any ti
from him, because all the privities
secrets of mens hearts are written bef
the Lord, and the spirit of truth bear
witness of all things and accuseth all,
he that sinneth hath a burning in his he
and cannot lift up his face to his Jud
And now my children love ye Levi, th
ye may abide, and exalt not your selv
above him, lest ye perish. The Lo
hath given unto me the kingdome, a
unto him the priesthood, and hath p
the kingdome a under the priesthood
Unto Levi is given the priesthood, a
unto Juda the kingdome, and God ha
put the kingdome under the priesthoo
Unto me he hath given the things th
are upon the Earth, and unto b him th
things that are in heaven. As far as th
Heaven surmounteth the earth, so far
doth c the priesthood surmount the king
dome that is upon the earth. For the Lo
hath chosen him above me to approach u
to him, and to eat of his table, and to ra
the

the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as fishes, and bring free mens sons and daughters into bondage. They shall take away Mens Houses, Lands, Cattel, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many folks flesh, and they shall prospet and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like Storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdome shall be knit up in strangers, till the saviour of Israel come, even till the comming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my kingdome in peace for ever.

Tyrannes & wick men described pr phesied.

Mutual discord a plague for tyran

Christ prophesi

For

For the Lord hath sworn to me, that the kingdome of me, and of my seed, shall never fail world without end. But I am very sorry my Children, for the filthiness, and treachery, and idolatry, which shall work against the Kingdome, by following Witches and Conjurers, by bowing your Daughters to deceitful Dibels, by making them inchanters, charmers, Strumpets, and by intermedling yourselves with the abhominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathful d bestegement, and e devouring dogs reproach of friends and foes, loss and g pain of eies, slaughter h of your children, ravishings of Wives, spoil of your goods, the burning k of your temple, the desolation l of your country, and the m captivity of yourselves among all nations, which shall gelt some of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandements of God, he will visit you with mercy, and loving

...urning of the Temple. l Desolation of the country m Captivity, A remedy for these, First, Repentance, Obedience.

deliver you from the bondage of your
nemies. After this shall rise among you
Star out of Jacob, and a man shall
ring out of my seed, which shall walk
the Day-sun of righteousness among
e children of men, in peace and meek-
ess, and righteousness, and no sin shall
e found in him. The heavens shall open
pon him, to pour out the spirit of plen-
dness upon him from the Father, and
e shall shed out the spirit of grace upon
ou, and you shall be his children in truth
alking in his first and last Command-
ents. This is the off-spring of the most
igh God, and the well spring of life to
ll flesh. Then shall the Scepter of my
ingdome shine bright, and out of your
ot shall spring the rod of planting, in
hom shall grow up the Rod of right-
ulness unto the Gentiles, to judge and
ake all such as call upon him. After this
hall Abraham, Isaac, and Jacob rise up
gain to life, and I, and the Princes my
rethren, shall be your Scepter in Israel;
evi first, I next, Joseph the third, Ben-
amin the fourth, Simeon the fifth, Is-
har the sixth, and so all the rest. And
he Lord hath blessed us. Levi shall be

the

the messenger of my presence, Simeon the power of my glory, Ruben heaven, Issachar the earth, Zabulon the sea, Joseph the mountains, Benjamin the Tabernacle, Dan the lights, Nephtalim the Patriarks, Gad the day-sun, and Aser an Olive-tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Beliall, because he shall be cast into endless fire. They that are buryed in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong, they that died for the Lords sake, shall wake up unto life, and run in Jacob; yea they shall run skipping and leaping, and they shall flie as Eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the laws of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Rulers do: but

carry me back into Hebron with you. With these words Juda dyed: and his children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of ISAC[illegible]
made to his Children at his death
concerning a ſingle heare

Learn here a ſimple life,
Not void of paine but ſtrife:
The Scythe, the Spade, the Aſſe
Set forth what man be Was.

The Copy of Issachars Words, He calling his Children about him, said unto them, ye Children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth Son in the reward of Mandrake. For Reuben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Reuben wept, & at his noise my mother Lea came out. Now the Mandrakes were sweet-sented Apples, which the Land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said, I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginity, but that thou wilt have this also? She answered, Let Jacob lye with thee a night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first bond-fasted unto me, and served he not our Father fourteen years for me? What shall I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, then should-

His exhortation. Gen. 35

deſt not have ſeen Jacob in the face at this day. For thou art not his wife, but wert guiltefully put to him in my ſtead; my Father deceived me, and conveighing me away that night, ſuffered me not to ſee him: For had I been there, this had not come to paſs. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night. And Jacob knew Lea, who conceiving, bare me, and called my name Iſſachar, becauſe of the hire. Then an Angel of the Lord appeared unto Jacob, and ſaid that Rachel ſhould bear but two ſons, becauſe ſhe had forſaken the company of her husband, and choſen continency: and if my mother Lea had not given the two Apples for his company, ſhe ſhould have born eight children, whereas by reaſon of that ſhe bare but ſix, Rachel two, and becauſe God pitied her in the Mandrakes: for he knew, that ſhe greatly deſired to company with Jacob, for Iſſues ſake, and not for the of pleaſure: for ſhe laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, becauſe that although ſhe had a mind unto them, yet ſhe ate them not, but offered them to the Priest of the moſt High, who was in thoſe dayes, and laid them up in the Lords houſe. Therefore my Children, who

I came unto mans state. I walked with an upright heart, and became Bayliffe of Husbandry, unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me, when he saw how I walked, plainly and simply. I was no busy body in my doings, I was not hurtful nor sprightful to my Neighbour, I railed not upon any man, neither dispraised I the life of any, that walked in singleness of mind. By reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did alwaies rejoyce of my simplicity. For whatsoever pains I took, first of all I offered all the first fruits, and the first ingendred cattel unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the

The godl[illegible] life of Issa[illegible]char, an[illegible] his true dealing. An exam[illegible]ple for ge[illegible]ly childre[illegible] A patte[illegible] of a vertu[illegible]ous life.

With a plain dea[illegible]ing man the Lord is please[illegible]

Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, or sheweth not thirst of apparel, nor behighteth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath overmastereth not his wit, envy welteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life; beholdeth all things with a single eye, excluding all hurtfulness of worldly errour, lest he should overlie any of the Commandments of God. Therefore, my Children, keep Gods Law, and hold fast plainness: pray, walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbors doings, but love God and your neighbor, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the Earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits as he blessed all holy men from Abel, to this day; for there is none other portion given

given thee, than of the fatness of the earth, whose fruits come by pains-taking: for our father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, and walk plainly as our father Jacob did; for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow after wiles, leave Gods Commandements, and stick unto Beliàl, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies,

Obedience and plain dealing commended.

A Plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord; for he is merciful, and will deliver them, and bring them home again to their own Land. I am now an hundred and two and twenty years old, and know not any deadly sin upon me. I have not known any woman but my wife,

he inno-
ncy of
Iſachar,
a godly
attern to
ollow.

earken
ou Land-
ords,
earn you
wealthy of
he earth.

neither have I committed whoredome in the luſt of mine eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleaſant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been ſorry with every man that was in heavineſs, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pitiful all the dayes of my life, and dealt truly in all cales. I have loved the Lord with all my ſtrength, and all men as my own children. My ſons, if you alſo do the like, all the ſpirits of Belial will fly from you, and nothing that miſchievous men can do againſt you, ſhall have power over you. You ſhall bring all wild beaſts into ſubjection to you, becauſe ye have the Lord of Heaven with you, if ye walk with him in ſingleneſs of heart. And he willed them to carry his body into Hebron and to bury him there in the cave with his Fathers. Thus he ſtretched out his feet and dyed in a good age, having all his ſtrength ſtrong and ſound, and ſlept the ſleep of all the world.

The

The Teſtament of ZABULON, made to his Children at his Death, concerning compaſſion and mercy.

The poor man at home Zabulon fed,
The ſtranger unknown alſo cloathed:
When ſhip did ſail but gave him wit
God did not fail to govern it.

THe charge that Zabulon gave to his Children, in the hundred and fourteenth year of his life, two & thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep and Cattel, by reason of the good luck that he had through the striked rods. I wist not, my Children I wist not, that I sinned in those dates; for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob. Lay not your hands upon me to

shed

His exhortation when it was given, Gen. 30.

The love of Zabulon towards Joseph.

ded innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my howels were loosened upon my soul. Also Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Reuben stepping in, said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I no consent to the sin against Joseph: but Simeon, Gad, and the other of my brothers taking money for Joseph, bought shoes with it, for themselves, their Wives, and their Children saying: Let us not eat it, because it is the price of our Brothers blood

but

A good conscienc refuseth no tryal.

Love between brethren is a precious ointment.

Mutual love is mutual safety.

A figure the treachery and covetousnest of Judas, read Mat. 17.

but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up seed to his brother. I have loosed Josephs shooe. For when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, and so we worshipped Joseph, as if it had been Pharaoh: and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did taste no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should step thither and kill him: When they saw that I ate nothing, they set me to keep him till he was sold. He was in the pit, three dates and three nights, without repast, yet he was sold. Reuben hearing that he was sold in his ablence, rent his

garments

arments, and wept, saying, how shall I
ook my Father Jacob in the face? and
herewithal taking money, he ran after
he Merchant men: but he could not find
hem, for they had left the Kings high-
way, and were gone away apace by by-
anes, and Reuben ate no meat that day.
Dan therefore coming unto him, said;
Weep not neither be sad for the body, for
I wot what we may say unto our Father
Jacob. We will kill a Kid, and stain Jo-
ephs coat with the blood of it, and say un-
to him, see if this be thy sons Coat or no;
for when they intended to sell Joseph,
they stripped him out of our fathers coat,
and put upon him an old coat of a bond-
servant. Simeon had gotten his coat, and
would not deliver it us, but was minded
to have cut it in pieces with his sword:
and he was angry that he was yet alive,
and that he had not slain him. Then all
my brethren rising up together, said unto
him, Why shouldest not thou give it us,
seeing that thou only art the worker of
this mischief in Israel? Hereupon he gave
it them, and they did as Dan had counsel-
led. And now my children, I warn you,
keep the Lords commandements, be mer-
ciful to your neighbours, and have in-

Mark the wicked policy of the ungodly.

Zabulon exhorteth on.

ward

ward compassion towards all, not only men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the children of my brothers fell sick also, and died for Josephs sake, because their fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the sea, I abode unhurt. For I was the first that made a Fisher-boat to float on the Sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat and fastned a sail in the midst of the wood, and coasting along the shore in it, I fished for my Fathers household, till we came into Egypt: and for pity sake, I gave of my fishing to every stranger that I met with. If there were any forener born, or any sick body, or any aged person. I boiled my fish and dressed it well, according to every mans

need,

ned, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my children take pity indifferently of all men, & shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not where with to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forbeareth not to give to him that wanteth, & to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest & inward mercy towards all that are in misery, that

God

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

Inward compassion wanteing ability serveth.

A rare example of a merciful heart.

God hading pity upon you, may be merciful to you likewise. For in the last date God will send his mercy upon the earth and whereſoever he findeth inward and hearty mercy, there will he dwel; for lyk how much mercy man ſheweth to his neighbour, ſo much will God ſhew to him again. Now when we came downe into Egypt, Joſeph minded not our evil dealing with him, but when he ſaw me, it made his heart yern: whom, lyk ye upon my children, and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, for that breaketh unity, and diſpleaſeth all kindred, and troubleth the mind. For he that is mindful of harm paſt, hath not the bowels of mercy. Mark the water & ſee how it waſheth away the land, when the ſtones and timber are removed aſunder. And if a brook be drawn into many ſtreams, the earth ſucketh it up, and it cometh to nothing: and ſo ſhall you, if you be divided among your ſelves; therefore divide not your ſelves into two heads, for all things that God hath created have but one head a peece. He hath given a man two ſhoulders, two hands, and two feet, but yet do all the members obey one

head

God dwelleth in a merciful heart.

Joſeph rewarded good for evil.

He that is mindful of injuries, is not merciful.

Apt ſimilitudes.

An exhortation to concord.

head. I know by the writings of my fa-
thers, that in the last daies ye shall depart
from the Lord, and be divided in Israel,
following two Kings, working all abo-
mination, and worshipping all manner of
idols, and your enemies shall take you
prisoners, and you shal sit among the hea-
then in all misery, tribulation and sorrow
of mind: and afterward you shall remem-
ber the Lord, and repent, and he shall turn
you again: for he is merciful and full of
compassion, and thinketh not upon the
lewdness of the children of men, because
they be flesh, and the spirit of Errour be-
guile them in all their doings. After this
shall God himself raise up unto you the
light of righteousness: and wholsomness
& mercy are in his punishments. He shall
redeem all men from the bondage of Be-
lial, and all the spirits of errour shall be
troden down, and he shall turn all nati-
ons to the following of him, and ye shall
see God in the shape of man; for God hath
chosen Jerusalem, and God is his name:
nevertheless by the wickedness of your
words, you shall provoke him to wrath,
and ye shall be cast off, till the time of full
fulfilling. And now my children be not
sad for my death, neither be ye out of
heart

The end of discord is misery.

heart because I leave you. For I shall rise up again among you, as a Captain in the midest of my Tribe, among as many as have kept the Law of the Lord, and the commandments of their father Zabulon. But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the dayes of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sons laid him in a Coffin, and carrying him back again into Hebron, buried him there with his Fathers.

The state of the wicked at the latter day.

The

he Teſtament of DAN, made to his Children at his death, concerning anger and lying.

The Serpent with weapon, and Dan declare, the event of thoſe men that wrathful are.

THe Copy of Dan his words, which hee spake unto them in his last dates: in the hundred five and twentieth year of his life, hee called his Tribe unto him, and said:

Ye Children of Dan hear my sayings and give heed to the words of your Father Israel.

Heart and outward profession must be consociate.

Lies and anger schoolmasters of evil life.

Self love thinketh him self as good as others.

Desire of preeminence entiseth to murther.

thers mouth. I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things, as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him; because our Father loved him more than us. For the spirit of spightfulness and envie said unto me: Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying: Take this sword, and slay Joseph with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph, as the Leopard devoured a Kid. Wh

th

he God of our Father Jacob did not put
im into my hands, nor suffer me to find
im alone, that I might dispatch two
ceptors in Israel by committing that
icked deed. And now my children, I tell
ou of a truth, that unless you keep your
elves from the spirit of lying and wrath
nd love truth & long sufferance, ye shall
erish. The wrath is blind, my children, and
a wrathful man loketh truth in the face,
ecause that although they were his a fa-
her & mother, yet doth he hold them all
is enemies: though he be his brother, yet
e b knoweth him not: though he be the
ords c Prophet, yet obeyeth he him not:
hough he be a d righteous man yet he re-
arded him not: and though he be his
friend, yet he considereth it not. For the
pirit of wrath beseetteth him with the
nares of errour, blinding his natural
yes, and dimming the eyes of his mind
y falshood, and giving to him a sight
f his own making. And wherein blear-
th he his eyes? In hatred of heart; for he
iveth him a self-willed heart against his
rother, to fyight him, and envy him. For
ous, wrath is mischievous; for it be-
meth a Beast to the Soul, and subdu-
h the body to it self by over-mastering

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.

The properties of wrath.

the soul, and giveth power to the body to work all wickednes. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

Therefore he that is wrathful, if he be a man of might, hath treble power in his anger. One, through the help and furtherance of his Servants: Another, of his riches, wherethrough he perswadeth and overcometh his unrighteousnes: and a third, of the nature of his own body, which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth alwaies further his wickednes, by causing his deeds to be matched with lying. Therefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untruthfulnes & lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and tosses, and so provoketh his mind to revengeful wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be

Re

im. The Saints shal rest in him, and the ighteous shall rejoyce in the new Jeru-alem, which shall glorifie GOD for e-ver. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it: and the holy one of Israel shall reign over you in lowlinesse and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, and beware of Satan and his spirits. And draw neat to God, and to the Angel that excuseth you: for he is the Mediator between God and man to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies Kingdom come to an end. But the said Angel shal strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisom dealings, and put from you wrath, and all untruth. Love truth

Christ our Mediator. Christ assisteth us in all temptations.

truth and mildness, and look what ye have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was swift fast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords law, and keep ye my by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophecied to them, that they should one day neglect Gods Law, and estrange themselves from the off-spring and native Country of Israel, so came it to pass.

The Testament of NEPTHALIM, made to his children at his death, concerning goodness.

Run Nepthalims *race, but run apace,*
Embrace his goodness and trustiness,
If your state you see servants to be,
Then God will you bless, and give success.

The

THe Copy of Nepthalim's Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthened him, and began to speak to his Children in this wise:

My Children, give ear to Nepthalim, hearken to your Father's words. I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to Rachels request.

birth.

by he called pthalim

by Jo- h was e Nep- tlim.

Now

Now my mother Bilha, was the daughter of Rotheus the brother of Debora, Rebecka's nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free born, and a noble man. Howbeit for as much as he was taken Prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Caste, wherein he was taken. Afterward she bare Bilha, calling her her new haply daughter, because she was found of the Dog as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body. So as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use of every

His family

The swiftness of Nephtalim Gen. 49.

God his wisdom in creating us lively set forth.

very of them is what things they be made
of, so the Lord knoweth the body, how
far forth it is fit for goodness, and when
it beginneth to evil. For there is not any
Creature reasonable, nor unreasonable,
which the Lord knoweth not; for he hath
created all men after his own Image:
and as mans strength is, so is his work:
as is his will, so is his work: as is his
forecast, so is his doing: as in his heart,
so is his mouth: as is his eye, so is his
sleep: and as is his mind so is his talk, ei-
ther of the Law of the Lord, or of the Law
of Belial. And look what diversity is be-
tween light and darkness, or between
sight and hearing, the same diversity is
there in man and woman. Neither is it
to be said, that there is any bitterness in
any thing, either of the face or of other
like things. For God hath made all things
good in their order or degree; he hath set
the five wits in the head, and knit the
head to the neck, and covered it with hair
for his glory. Moreover, he hath assigned
the heart to wisdome, the belly to the
avoidance of the stomach, the breast to
health, the liver to anger, the gall to bit-
terness, the spleen to laughter, the kid-
nies to craftiness, the loyns to strength

th

ye ribs to comeliness, the feed to lusti-
ness, and so forth. So my children do all
things in order, and in the fear of God,
neither do yée any thing disorderly in
scorn, or out of due season. For thou
canst not command the eye to hear, nei-
ther canst thou do the works of light in
darkness. Therefore haste you not to
mar your doings through covetousness,
or to beguile your own souls with fond
talk. For by holding your peace with a
clean heart, ye shall be able to kéep the
will of God, and to cast away the will
of the devil: the Sun, Moon, and Stars,
break not their order, neither break you
Gods Law in the order of your doings.
The Gentiles by going astray, and by
forsaking the Lord, have changed their
order, and followed stocks and stones, and
spirits of errour. But do you not so (my
children:) know ye that your only one
God is the Lord in the skies, on the earth,
in the sea, and of all creatures, for he is
the maker of them; & be not like Sodom
which altereth the order of her nature:
likewise the waters altered the order of
their nature; and they whom God curs-
ed in the flood, making the earth desolate
and fruitless for their sakes. My children

All thing must be done in time and order. Th reason.

I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodome, and the Lord shall bring thraldome upon you, so as you shall serve your enemies, & be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shal bring you again into your own Land, according to his manifold mercy. And it shall come to pass that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them al over the face of the whole earth, til in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far & néer. For in the xl. year of my life, upon mount Olivet, toward the east side of Jerusalem, I saw the Sun and Moon stand stil; and behold Isaac my fathers father said to us, Come hither apace, and every one of you take hold, according to his strength, for the Sun and Moon may be caught. And wée came running all together, and Levi caught hold of the Sun, and Juda jumping

Nephthalim prophecish themistry of his Children.

Vision.

ing up, caught hold of the Sun, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him twelve boughs of Palm Tree, and Juda shined as the Sun, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and he would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Elamites, Gilathites, Chaldees, and Syrians, shall hold the Scepter of Israel in thraldome; And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his sons with him. And behold there came a ship sailing by, full of dried flesh without Marriner or Pilot. Upon the ship was written, Jacob, and our Father, said to us, Let us go to our ship: when we were within it, there arose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with

the

the storm, were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us, so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams, and he said to me, these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth alwaies number him with us. And he said, thou livest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee: truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my brothers. Behold, my sons, I have shewed you the last times, and all things that shall be done in Israel. Now therefore command your children to be helpful unto Levi and Juda. For by Juda

Remorse of conscience moveth open confession.

shall

shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My Children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shal receive you; for like as if a man bring up his Children well, the Child giveth and indeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God: But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Commandements of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandements which bind sin, except they

By doing well, God is glorified, men blessed, and the Devil vanquished.

be done in their due order, and so it is in the rest of the commandements. Therefore be ye wise and skilful in the Lord, knowing the order of his commandements and the Laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face, and dyed. And Nephtalims children did all things according as their Father had commanded them.

The Testament of GAD, made to his Children at his death, concerning Hatred.

You that excel in Martial Feats,
No Gad, but GOD obey:
Lest in Gads wrath, you God offend,
And lose your hoped prey.

THe Copy of Gad's Teſtament, and of the things that he ſpake to his Children, in the hundred and ſeventh year of his life, ſaying: I was Jacob's ſeventh ſon, and ſtiful and ſtrong in keeping of Sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolf, Bear, or other wild Beaſt, upon our cattel, I ran to it, and killed it. Joſeph alſo did feed ſheep with us about thirty dayes, who being tender, fell ſick by reaſon of overmuch heat, and went home to Hebron to his Father, whom he lodged by himſelf, becauſe he loved him. And Joſeph told our Father that the ſons of Bilha waſted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had reſcued a Lamb out of a Bears mouth, and killed the Bear, and that becauſe the lamb could not live, which (thing grieved me) we killed it alſo and ate it. He told our Father of it, and our brothers were greatly diſcontented with his doing, even to the day that he was ſold into Egypt, and the ſpirit of hatred was in me, inſomuch as I could not find in my heart to hear Joſeph ſpeak, or to ſee him, becauſe he had rebuked us openly, for eating

ing the lamb without Judah. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ore eateth up grass from the earth. And for that cause I and Juda sold him to ꝑ Ishmaelites for 30 silver pes, of the which we kept away ten privily, & shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; and now my children, give ear to the words of truth, that ye may live righteously, & kæp the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one kæp the Law of the Lord, he praiseth it not: If one fear the Lord, and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth

God hi
Joseph
his co
plainir
to his
ther.

1 For I
Dream

pereth his waies aright, he embraceth back-biting, he loveth scornfulnes; and because y hatred hath blinded his mind, he doth to his neighbors as we did to Joseph; therefore my Children kep your selves from hatred, because it committeth wickednes even against the Lord; for it will not hear the wors of Gods Commandement, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, & to put him to death if it be possible; for hatred worketh with spightfulnes, and is alway sory to hear of ler men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death, which are condemned to dye; So hatred seeketh to slay the living and deemeth them unworthy of life which have offended never so lightly. For the spirit of hatred doth through cankered frowardnes of heart, work jointly with Satan

compa-
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ran in all things, even to the death and destruction of men. But the spirit of love doth through long sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sower, teathing slanderousness, war, wrong, and abundance of all mischief, and finally filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous and a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the fear of the Highest overcometh hatred: for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings toward Joseph. For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darkness, inlighteneth

The property of hatred.

A righteous man detesteth not

neth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not bin, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless towarn Joseph, I suffered Gods rigorous justice in my heart by the space of xi. months, that the time of my punishment might fall out even, with the time that I urged the selling of Joseph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tel him of it gently, driving out the poyson of hatred, and foldering no deceit in heart. And if the offender confess it, & be sorry, forgive it him: and if he deny it, strive not with him, lest he fall to swearing, and so

so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill-willer, and work some great mischief against you. For he will talk guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poyson at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out; for in denying he repenteth him, so as he will no more offend thee, but honour thee, and fear thee, & be in quiet. But if he be unshamefac'd, and abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgements, and so thy mind shall let him alone and be in quiet. Now if a man be enriched by evil means, as Esau, my fathers brother was, envy him not: for in so doing ye control the Lord, who either taketh away

Envy no mans prosperity. It may be perchance your profit

away his benefits from the wicked, & leaveth them all to the repentant, or else reserveth them in the unrepentant to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, & is enriched of all men, because men with him no harm. Therefore my children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his Fathers in Hebron.

A poor man how he is rich.

A prophecie of Christ.

The

The Teſtament of ASER, made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith Aſer, *are prepar'd,*
for men: the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The

THE TESTAMENT OF ASER.

THE Copy of Aſer his Teſtament, and ca
of the things he ſpake to his Chil
dren in the 125 year of his life, being ſtil
in health, he ſaid unto them: Ye children
of Aſer, hearken unto your father, & I will
ſhew you all things that are right before
the Lord. The Lord hath given two way
unto the ſons of men, two minds, two do
ings, two places, and two ends; and there
fore all ways may be one, yea, though the
be contraries, as are the ways of good and
evil. Alſo there are two minds in our
breaſts, which do move us either to hone
ſty or to diſhoneſty. Therefore if a man be
led to goodneſs, all his doings are occupied
about righteouſneſs, and if that he do any
thing amiſs, by he repenteth him, for
in as much as his mind is bent unto righ
teouſneſs, he putteth away naughtineſs, and
out of hand amendeth his miſdeeds, & cor
recteth the corruptions of his mind. But
if his mind incline unto evil, all his do
ings tend unto naughtineſs. in ſo much
that he thruſteth away the good, and tak
eth unto him the bad, becauſe he is under
the dominion of Belial: and if he do any
good thing, he turneth the ſame unto evil
For if he begin to do any good, he bring
eth the end of his doing to an evil work

Two waies for a man to walk in.

Two minds in a man of good and of evil.

because

...cause the treasure of his heart is infect-
...with the venome of a divellish & mis-
...chievous spirit, & therefore the evil over-
...shadowed the good in his mind, and bring-
...eth the end of the thing to naughtiness. Diverse sorts of double faces.
...some man sheweth compassion upon him
...hat serveth his turn in naughtiness, that
...man hath two faces, & that deed of his is
...ark lewdness. Another man loveth un-
...raciousness, and he is lewd likewise: and
...though he could find in his heart to die
...or the compassing of his evil, yet it is ma-
...nifest that he is double-faced, & his doing
...be altogether dark naught. For his love
...eing but lewdness, doth as it were cloak
...is evil with a good name; whereas the
...ilst of his doings tendeth unto a wicked The covetous man's wickedness described.
...un. Another he also doth open wrong,
...illeth and polleth, is covetous, & pitieth
...ot the poor. He also hath a double face,
...nd all this is dark naught; for in being
...iggardly towards his neighbour, he pro-
...voketh Gods wrath, and tempteth the high-
...st, in not pitying the poor, he despiseth &
...ghteth the Lord, which is the command-
...er of the law, he suffereth not the poor to
...est, he defileth his own soul to make his
...ody gay, he killeth many, and pitieth few:
...his is the part of a double-faced person.

Another

Another committeth whoredom & forni-
cation, or vereth many men pitiously wi
his power and riches, and yet abstaine
from meats: his fast is naught, for he do
the commandements with an evil consc
ence, and that is a double-faced dealin
which is altogether naught. Such man
ner of folk are right swine and hares; f
they seem to be half clean: but in ver
deed they be utterly unclean. You ther
fore my children become not like they
neither bear ye in one hood two faces,
one of goodness, and the other of naugh
ness, but stick all only unto goodness:
in goodness doth God rest, and men li
well of it. Shun naughtiness and hill t
Devil in your good works: for they t
are double-faced serve not God, but the
own lusts, because they seek to please Be
al, and such as are like themselves. Not
though plain-dealing men, and such
pretend but one face are taken for offen
ders, at the hands of such as bear tw
faces, yet are they righteous before God
For many in killing wicked persons,
two works at once: namely good by evi
but indeed the whole work is good, becau
that he which hath rooted out the evil ha
destroyed it. Some man hating his neig

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

bou

our, mercifully blameth him for his adultre, or theft, such a one is double fac'd, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good when it is evil indeed. Another will not make merry with Riotars lest he should be stained by them, and defile his own soul. This man also is double fac'd, but yet is all his doings good: and he is like a Roe or a Stag, which in a common wilde herd seem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned in his Commandements, and so followeth the evil with well doing. See therefore my Sonne, how there are two in all things one against the other, and the one upon under the other. Death succeedeth to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light: therefore doth eternal life ever master death. It is not to be said, that truth is untruth, righteousness unrighteousness, or right wrong, because that as all things are under God, so all truth is under light. I have practised all these things in my life, and not strayed from the truth of the Lord, but sought

Other kinds of double faced men.

After his righteous living.

sought out the Commandements of the Highest, to the uttermost of my power, & walked with one face in godnes. Take hede therefore my Children to the Lordes Commandements, and follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of Errour hateth the man that fighteth against it. Kepe the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and kepe the same, returning to the Lord in all his Commandements, and resting upon him for the ends whereat men do aim, do them their righteousnes. And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirit whom ye serve, in wicked lusts and workes. But if ye quietly and cheerfully acquaint your selves with the Angel of peace, he shall comfort you in your like-time. My Children become not like the Sodomites, which knew not the Angel, and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, and your selves shall be scattered

Double faced double punished.

scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad: until the Highest do visit the earth, eating and drinking as a man with men, breaking the Serpents head in pieces without noise. He shall save Israel and all the heathen by water, being God hidden in man. Therefore tel your children these things that they neglect not Gods Law written in the Tables of Heaven. For the time will come that they shall give no credit to the Law of the Lord, and you falling unto slaughter, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my Fathers God and Dan, which were not contented with their own Country, Tribe and tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaac and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he dyed, sleeping a good sleep, and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Christ his humanity

The Testament of JOSEPH, made to his Children at his death, concerning Chastity and Patience.

Let Joseph teach thee
Love and Chastity,
So shalt thou have
A long blessed life
Void of all strife
Even to thy Grave.

The

The Testament of *Joseph.*

My sons and my brethren, hear ye Joseph the well beloved of Israel. My Children, hear your Father. I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my fathers kept me, they put me into a pit, and the most high brought me out again; I was sold as a bondman and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord comforted me: I was sick, and the Lord visited me: I was in prison, and the Saviour made me glad; I was fastned in Chains, and the Lord unbound me: he pleaded my cause in the accusations of the Egyptians; and not onely delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house, did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman

which inticed me to do naughtinesse with her, through the flame of voluptuousnesse burning about her breast. I was cast in prison for her, I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darknesse, neither in bonds, neither in tribulations or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me true in ten Temptations, and in every one I was constant and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die, because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my

my Father Jacob, and entring into my chamber, made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none: and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious conce-

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piscence. Many times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her Husband, which would utterly have destroyed me: both manifestly and secretly she said unto me: Fear not my Husband; for he is perswaded of thy chastity. For if so be, that any man shew d him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloath, and laid me flat upon the earth, and prayed unto Almighty God, that he would deliver me from this Woman of Ægypt. When she could do nothing this way, she came unto me again armed with other reasons: that is to say, that she would fain learn the Word of God of me, and began to speak after this manner. If thou wilt have me to forsake mine Idols, follow my desire, & I will perswade my Husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from her,

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her. Again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, and said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poysoned it.

Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my Father, by his Angel hath shewed thy mischief unto me, and I have kept the Beast to thy shame, if perchance thou mightest repent, by learning that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and bid eat before her, saying: The God of my Fathers, and the Angel of Abraham shall be with me; and then she fell down at my feet, and wept. Then lifting her up, I exhorted her many wayes, and she promised unto me, that she would never do such iniquity after that day. Yet because her heart was mourning and did burn toward me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said: Wherefore hidest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick; yet again she entred in to me (her Husband being without) and said: I am strangled unawares; either I will break my neck, or else drown myself, without thou will

obey me. And I perceiving that the spirit of Belial troubled and vexed her, prayed unto the Lord my God, and said thus: Wherefore art thou vexed and troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, envying thee, shall beat thy children and destroy the memory of thee from off the earth. And she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my Childrens. I have good hope in time to come, that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be, that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was. And if he bear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious, or filthy desire. I say unto you my Sons, that it was about six of the Clock when she went from me, and I fell upon my knees, praying to God all that day with the night following. And about the break of the day I arose weeping, that I might

A remedy against temptation.

once

once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the Kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and hearkened how I lauded GOD, being in a house of darkness. For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkning, & said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, & bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of her. For God loveth him better which fasteth in chastity, being in a prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honour and riches,

riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me. Many times as though she had been sick, she descended unto me unmoved for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs, and arms; whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in deed, and thought.

A propert of a Harlot.

The commodity prayer an sufferanc

My Children, ye know well how my Father did love me, and yet I was never

Joseph's lowline in prosperity.

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the prowner thereof in my heart. For though I was a child I had ever the fear of God in my mind. When I grew unto age I moderated my self, and honoured my Brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, and honour your brethren; for all men that observe the Law of God are loved of him. Then I came with the Ishmaelites to a certain place called Iadoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their houshold Slaves. Then said the chief of them, thou art no Slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again I was their slave. But when we came into Egypt, they began to strive who should have me for the money that was paid, and they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their Merchandise and returned again; and God gave me

grace

grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand: for the Lord gave him plenty of Gold and Silver, and I was with him three months and five dayes: In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stolen him out of the Land of Canaan, therefore do now judgement upon him, and take the young man to be your steward and the God of the Hebrews shall bless you; for grace from Heaven is in him. Putiphar her husband, perswaded with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thee, that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying: I beseech thee Lord shew me, for I know not what thou sayest: he answered again, Tell me, gave it thee this Hebrew child: and he said, the Ishmaelites left him with me, until they came this way again. When he had said so

A covetous heart like Achan.

so Putiphar said, bring the young man hither, and I being brought in, did reverence to the Prince of the Eunuches for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches and he had wife, children, and concubines And when he had taken me apart, he said, Art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ismaelites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me saying; Truly, thou liest, and commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her Husband saying. Thy judgement is unjust; for thou dost punish wrongfully the young man that is stoln. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandement, till such time as my Masters came And his wife said unto him. Wherefore do ye keep in captivity the noble Child it were more alms to let him go, and to beat you. She would fain have spyed me in desire of sin, and I knew nothing

A token of cherey, if it were not for an ill end.

Note a flattering woman.

of this. He said again to Memphitica, it is not honest among the Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that, xviii. daies, the Ismaelites came, and they hearing that Jacob my Father was heavy for me, said unto me, Wherefore is it that thou saidst thou wast a bond-man, and now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, It may it not; for I am a bond-man. Then they took counsel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar, they hearing this, went and asked for me, saying, that they had bought me for money and he ordained me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they

sent

sent an Eunuch to the Ishmaelites, and desired to buy me, & when he could not bargain with them, he returned & shewed his Lady that they asked a great price for the child she sent again another Eunuch, saying, Although they ask two besauntes of gold, sie that thou spare not for mony, but buy the child, & bring him to me. He paid 80 golden Crowns for me, and said to his Lady that he paid 100, and I perceiving this, held my peace, lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance cast out from among you deceitful minds; for God delighteth in the concord of brethren & hath pleasure also in the love and choice of a proved heart. For when my brothers, came out of Egypt and knew me, I gave them their mony, & never gave reproach unto them, but comforted them, & after ye death of Jacob I loved them more abundantly, and all that ever he commanded me, I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause: for all that was in my power I gave them. Their children were reputed to me as mine own and mine own children as their servants. Their life was

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my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandements of the Lord, the Lord shall exalt you, & bless you in riches perpetual. And if any man will do evil to you, with meekness look ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her, an hundred talents of Gold; for God made them to serve me, & gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii Harts feeding, and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth an Immaculate Lamb. And on the left hand of the said Lamb,

A Promise for them that pray for their enemies.

God provideth for his Elect.

Joseph's Dreams.

was as it were a Lyon, and all Beasts made against him, and the Lamb overcame them and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the Commandement of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserbe all Gentiles and Israel. The Kingdome of him is a Kingdome eternal, which shall never pass. For my Kingdome shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing the Lord shal be in the light with you against the Egyptians, and Belial shal be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they

rist pro-
ecied.

they enbalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation. For unto Machir the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of BENJAMIN, made to his Children at his Death, concerning a clean mind.

Lo what true faithful love doth mean,
All you that Lovers be:
It is in heart, and not in luſt,
as here you plainly ſee.

The

THe Copy of Benjamin's words, which he uttered to his Children, being of the Age of an hundred and twenty years. He kissed them, and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob: and because Rachel dyed at my birth, I sucked her Bond-woman Balha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me: For my Father loved Rachel exceedingly, and wished to see two Sons by her: and therefore I was called Benjamin, that is to say, the son of my dates, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt, and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me? I answered, They stained thy Coat with blood, and bringing it to him, said: See if this be thy Sons Coat or no? And my Brother also said unto me: Truly, when the Ishmaelites took me, one of them [illegible]

ping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bave me run. And as he went aside to bive my Garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, and obey his commandements, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, loveth rightly above all things. Fear God, and love your neighbours, and then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the fiery spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not lay unto their charges, the

mischief

mischief ẏ they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together, and said: In thee shal the Prophesie of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall dye for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My Children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye: for he is merciful and pitiful to all men; yea, though they be sinners, and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another 3. man be honoured, he envieth it not; if a man be inriched, it grieveth him not; If a man be strong 4 Or valiant, he praiseth him, and believing him also to be chaste; He defendeth the 5. him that hath

Joseph right figure of Jus Chr.

A good man.
1 Overcometh evil.
2 Loveth the righteous.
3 Envieth not.
4 Praiseth the valiant.
5 Defendeth him that feareth God.

fear of God, he worketh together with him that loveth God; and if a man forsake the 6. Almighty, he warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. He 7. pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unrighteous shall for very shame be converted to godliness. So that covetous men shall not only depart from their niggardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spirit of Belial hath no power over a good mans mind; for the Angel of peace guideth

6. Admonisheth the inner.
7. Pitieth the poor.
The example of a godly man converteth sinners.

guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good Counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, nor double hearing. For in all things that he doth, speaketh, or sæth, he knoweth that the Lord beholdeth his heart; & therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the

The Properties of a righteous man

works

works of Belial are double, and utterly void of simplicity; wherefore my children, shun the naughtiness of Belial: for at the first he delighteth those that obey him, but in the end he is a Sword, and the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first, envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublesomness, & seventhly, desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundreth year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven. For they that are like Cain in spightfulness, & hatred towards their brethren shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not upon a woman in way of letchery. For he hath no defiling

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in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, & multiply inordinate Lusts in Women, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom upon him, and the twelve Tribes shal be gathered together there, and all Nations shal resort thither, until the most High send his Salvation in the visitation of his onely begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And the veil of ye Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles,

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Of his passion, *Matth.*

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tiles, poured out as fire; & rising up from the grave, he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt I longed to see his person, and the form of his countenance; and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall dye. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and commandement of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Keep the Lords commandements till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall

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rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by Fornication and Idolatry, who were estranged from God, and fell away from the Inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, ye shal dwell in hope again in me, And all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with the light of understanding, and shall come up to save Israel. He shall take from them

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as a Wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy bookes. He shall be the Lords Dearling for evermore. And as concerning him, my Father Jacob taught me, saying: He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his Children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old in a good Age, and they put him in a Coffin, & in the fourescore & eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.

How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latine.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. (Which thing happened through the spightfulness of the *Jews*, who by reason of the most evident, manifest, and often Prophesies of Christ, that are written in them, did hide them a long while. At length the *Greeke* being very narrow searchers out of Antient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latine*, nor any Interpreter that might procure the translation of this noble work, until the

time

name of *Robert* the second, sur-named *Grosthead*, Bishop of *Lincoln*, who sent diligent Searchers as far as *Greece*, to fetch him a Copy of the said writing, without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightsome Prophesies, to the strengthning of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parson of the Church of *Dunchot*, and Chaplain to the Abbot of St. *Albons*, to the intent that by that means the evident Prophesies, which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever, Amen.

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